

Contributed

OUR BRIGHTSIDE LETTER.

All Things Come—to Whom?

Some old wise-acre, not of our acquaintance, declared bravely that "all things come to him who waits." That is quite optimistic, the optimist's motto. It is a passive side of life. It has a place in the Christian life. It is patience biding her time. It is contentment, thankful for the good we have, and trustfully waiting for the unfolding of the loving care of our Father in heaven. And in such patient waiting there is surely a rich blessing. There are unexpected gifts. There are surprises, opening the way that was closed, discovering a new mercy, breaking a rift in the dark cloud, sending light when we most need it.

But the optimist's motto is not the whole of life. It may lead to the folding of the arms to sleep, and idleness and neglect of duty—and good things do not come that way. Our garden did not prosper when we waited. The grass and the weeds came and took possession. No sermon ever came while the preacher waited. No learning ever grew while the book stood unread on the shelf. No good enterprise came to success while all men stood and looked on. It may be a good sentiment for the old, whose days of activity are passing away. The Christian who can look back upon well spent days, opportunities not neglected, duties accepted as they came and faithfully discharged, may rest in patient hope. "They also serve who only stand and wait." "Rest in the Lord and wait patiently for Him" is surely written for the comfort of older years, "and He will bring it to pass."

One of our friends has amended the old saying, and over the mantel in his library, worked in fine colors, you may read "All things come to him who hustles while he waits." That is quite a different thing. That is the active side of life. It is the active use of strength and faculty, of time and opportunity. That is energy and work and progress. It is a fine motto for the man or woman in the midst of life's duties, hearing the call, answering the appeal, going out to battle. The good book has no use for the sluggard. "If any man will not work, neither shall he eat." "Six days shalt thou labor and do all thy work," is a part of the commandment as needful and binding as the rest of the Seventh Day. And in good ways the "All things come" to the hustling man. It brings health for body and mind, and self-respect and confidence; and growth and much reward. It means advance among men, and honor and stability and the true success. There is a good conscience rewarding the faithful effort. Whatever fails to come, the best things which are within the heart can not fail to come. Fortune may not come, but peace will come within, which is far better a peace which fortune does not always bring, and without which fortune is a burden and sorrow.

Do you know that the old saying has another reading? "All things come to him who waits, and is ready"! That must be for the young. The old version was for the old man and woman. And

our neighbor's hustling version was for those in the midst of life; but this is for youth. The rewards of life come to those prepared for them. This means education and training. It is a promise to that great army of young men and young women, who have now completed school life, and have come to their commencements. They stand expectant and look anxiously for what is to come. Surely the measure of that coming good is the preparation. Opportunities come every day, and some are not ready to use them. Doors are opened on the way-side, and many have not the badge of fitness. But every day some one is entering in, some one is climbing the rounds of the ladder, some one is finding the way to a career, fitted, worthy, honorable. Many things are awaiting those "who are ready."

QUESTIONABLE ENDORSEMENTS.

Two or three times every year I have a visit from a pair of Orientals who represent themselves as Syrians, Assyrians, or converted Turks. They are always dressed in clergyman's garb. Usually they claim to be Nestorians and are seeking aid for a historian orphanage. They always go through exactly the same program. First, they introduce themselves. Then they begin to pull out letters of introduction until I am completely overwhelmed. Some of these letters are from strangers to me, and some from my own brethren in the Southern Presbyterian Church. These letters say that the writers have examined the credentials of these Orientals and believe them to be genuine. Finally, I get back to the credentials. They generally consist of one letter written by the patriarch of the Nestorian church in a language that is foreign to me. Sometimes it is written in English with a typewriter. I am always at a loss to know how my brethren who wrote the other letters ever arrived at the conclusion that this letter is genuine. It may be and it may not be. I always feel that I have no means of knowing. But here is a letter from Dr. James L. Barton that helps me. Dr. Barton is secretary of the American Board of Foreign Missions. The American Board does more work in the Turkish empire than any other board, and Dr. Barton probably knows more about the Christian Church there than any man in America. His words ought to carry weight. The letter speaks for itself:

"It is a source of no little embarrassment to the officers of our National Benevolent Societies, as it must be to many of the pastors of the churches, that so many well known pastors give unknown and irresponsible Syrians and others letters of commendation to be used in soliciting money among Christians in this country for the support of alleged work of which nobody has any authentic information. There is no doubt that the easiest way to get rid of these many solicitors is to give them a dollar and a letter of general approval. But is it fair thus to impose upon others and to encourage the Oriental adventurers in their endeavor to secure money for which no account is ever rendered the donors, and for something said to exist at the other side of the world? Do any of these endorsers have any idea of what per cent,

if any, of these collected funds are ever used for any kind of benevolent or needful work?

"If every pastor and layman would refrain from endorsing any one or any cause that he does not know to be worthy, an increasing burden would be lifted from the shoulders of others, and a great leak in the beneficence account of the churches would be stopped."

W. W. L.

"THE CHURCH OF THE GOOD SHEPHERD."

By Rev. R. D. Campbell.

This is the name of the Mexican church recently organized at Darwin, Texas. It was chosen by the congregation. Somehow the "First Church of Darwin" didn't sound right—even down on the Mexican frontier and among a people who are not supposed to be well versed in the theories of creation and kindred subjects. But the name is not the only good thing about this young church. Its faith and love, its zeal and devotion, its activity and liberality, its patience under persecution and its sacrifices for the gospel's sake are striking reminders of apostolic history.

Darwin is a mining town situated on the bank of the Rio Grande, twenty-five miles northwest of Laredo. Its population consists of about twenty Americans and a thousand Mexicans. In times past drunkenness, dancing, debauchery, cock-fighting and men-fighting, Romish fanaticism and hatred of Protestantism all combined to keep the poor miners slaves of vice and superstition. Now, in the goodness of God, these are fast yielding to evangelical influences brought to bear upon them, both directly and indirectly.

About two years ago our regular work was established there. Two former members of the Laredo church formed the nucleus. On March 28 a church of fourteen members was organized and immediately afterwards five more were received—and a number of others deeply interested had to be left for another visit because of the evangelist's engagements ahead. The church was left with nineteen members, one ruling elder and one deacon. Two more of the nineteen had formerly belonged to evangelical churches and renewed their vows. Seventeen trophies of the gospel's saving power as the result of an occasional visit for this brief period! Seventeen turned from the service of idols "to serve the living and true God!"

Among many remarkable cases is the one of the elders, who was formerly a slave of drink and whose conduct when in an inebriate state had earned him the sobriquet of "The Tiger." Now his character is much more lamb-like than tiger-like and his zeal is a worthy emulation of that of the apostle to the gentiles.

A young lady, bright, attractive and with natural gifts for leadership, had been serving as choir director in the Catholic chapel and was known for her zeal and efficiency. Now her talents are dedicated to rescuing her people from error instead of retaining them in it.

It is evident that the Lord has "much people" in Darwin. Let's pray that he may claim them soon.

Beeville, Texas.